

[REDACTED]
Must Remain in
Transcription Room

M 1319

Friday, December 22, 1967

MUSIC

PART ONE

MR. NYLAND: Well, we've had our baptismal weekend. It's not necessary to repeat it. Those who went got something out of it. There were enough; a few stayed, as you probably know, from Saturday to Sunday, sometimes in a little bit of distress - I think a little heroic every once in a while. It was not easy; and I think in general we did a great deal of cleaning up, particularly a great deal of dirt is there to be cleaned which was left by the animals - and it may not have been always very appetizing and I think that sometimes the first impression about this barn-- By the way, there are nice pictures. John, where are they? So; we don't want to show them now. So there is still something of the Barn. Those who haven't seen it will get an impression - a good

impression. I'll take some with me to the West Coast to show to them there and make them jealous. I don't know if they'll be jealous, really, (laughs), you know? I don't even know if you are, to some extent, not necessarily proud - I think that the impression you have is that we are crazy, (laughter), in a very general way, of course - kind of nicely crazy. And all of us together perhaps it compensates a little bit because some may be not as stupid and foolish. But it's an undertaking. I don't know whoever thought of it first. I really don't know. It came about as a logical development, or at least a possibility, and then it was hastened a little bit with the affairs of the Lord interfering with ours to some extent and giving us a blessing in disguise.

But in any event, here we find ourselves after a first attempt of a weekend and cleaning a barn and cleaning a little bit of the surrounding; and that was - for that particular period, those two days - was enough. This weekend, nothing; Christmas interferes this time. But the week after, I won't be here. And still I think that those who feel heroic enough should go. I do not know if you want to stay overnight. But I think it ought to be planned and if necessary go back and come back Sunday, or do it only on a Saturday and concentrate on that day. And it has to be organized again, the same kind of a way that we know who's coming and it's not a question of dribbling in, dribbling in. You have to consider this as a workday in which you honestly want to work and you will be there on time. No question about coming sometime during the morning and then leaving sometime during the afternoon. If you can make it a good honest workday for at least, let's say, eight hours - at least. And in your working clothes - you know? - so that they can get dirty. And really make an attempt to do some physical work; and with

that, naturally - or perhaps even unnaturally - Work on yourself, for the sake of Work for yourself.

And looked at in that way, it is not at all crazy. It's unusual. And exactly because it's unusual it has value. Because who in the world would ever think of this kind of a thing, to do it by yourself? Not even if you got married, you wouldn't undertake getting a barn like that and then trying to fix it up. Maybe it would be easier if you just went and bought some land and then put a little house on it and not use what someone else already has done. And it's only because the Barn has a particular quality, I think, that we to some extent could become entitled to use it. But again, it is not our own, you know that. And there is something in it that belongs to the people who actually built it and who put in it, at that time, their labor and their ideas and their particular kind of attitude.

The result is, as I have said before, not only pleasing, it is actually -- it can affect you. And the more you are there, the more you will see what I mean. And then the craziness gradually disappears and you find yourself all of a sudden with an idea: Now what did I get into? Why should I stay? Do I want to? Again the answer is for yourself, if you want to find out what you can do and how you are and what you could believe in as a possibility for yourself in further development; that is, if you actually have a belief that there is still room for further growth and that you also know in what direction such a growth should take place - because maybe you're not clear about it; maybe all you are doing is to consider certain things a little crazy; and maybe you're very critical about conditions the way they are now. And of course you may be even critical about yourself. And mostly I think you will be

critical about other people because they are not like you are. And such crazy people seem to find sometimes pleasure in working at a non-sensical barn, trying to clean it up and they don't know where they are starting and where it will end. And still it will continue, I assure you, because even from the standpoint of in--of investment, it will already be worthwhile, but only after we put some more work in.

So if you wish to go, for two weekends I will not be here. You're free to go; and if you do, a few people should take responsibility for that. Organize it in a very simple way and they become responsible; that is, the others are responsible to such people. Who it will be, I will let you know later. It doesn't matter at all because, whoever it is, your attitude will always have to be that you acknowledge that someone takes the responsibility for assigning certain work; and also working and, you might say, keeping you at it and helping you intelligently in knowing what ought to be done; and also work towards the end and then is responsible for leaving the place.

Now last time there were tools used from different people and some of those tools are lost. Now you remember I mentioned it to you, to bring it all back. And this is negligence, it is not right. In the first place, a person who has tools of his own is of course very much endeared to them because he wants to use them. And it's already exceptional that he allows someone else to use it. It's like when you have a piano, you don't really want someone else to play on it. Even if you have a fountain pen, it adjusts itself to your hand. And driving a car which is your own, it is sometimes difficult to have someone else drive it. And with tools it's exactly the same. They become part of you and you cherish them, you take care of them, you know how to handle them, you know where

perhaps there are some weak spots and maybe, knowing how to do it, you don't break a saw. And a saw was broken from one of the tools belonging to someone. Now what does one do? To promise you won't do it again? That is silly. To have you pay for it is just as silly. We'll pay for it in general, you might say, as a community. But a new saw is not the same as a saw you have used already for some time and broken in. It's like breaking a pipe - takes a long time before you really have the advantage of an old pipe. But that is not as serious as leaving tools out and not bringing them back and being forgetful of what you have used and where you used it and not to take the responsibility for someone else's tools. So if you cannot do this, there's no borrowing of anybody's tool anymore. And if you want to work, you bring your own - except some tools, we will become general property, and that you have to be careful for because that be--belongs to no person whatsoever and it requires even more responsibility on your part because you don't know who to thank.

This you have to keep in mind when you work together: Once and for all make it absolutely clear to yourself that you want to grow up; that you're not in this whole kind of a thing just for the fun of it; that these opportunities are given for you for your own growth for becoming a man, to try to become conscious as well as it is possible for you and to utilize such opportunities for that and for that purpose only. And that requires that you think and that you consider and that you make allowances and that you have the right attitude towards others who may be loaning you tools. And that is only a very small matter.

Your intelligence - how to use a board: When you have a board that is, let's say, twelve inches, and you need one for six, you don't have to

cut it up. You look around until you find that a six--a board of six inches wide. And when you need only three or four feet, you don't cut up a board that is eighteen or twenty feet. You look around. You see what can be done. You make things go - sometimes it is difficult, but at least it shows your intelligence - not just hacking it up in any way that is good enough. And all such things have to be learned. And for that, there is this kind of an opportunity for all of you to get dexterities so that you become something of a man in the world; so that maybe later on, if you need it, that at least you know what you--you are talking about, as it were, and that you become more familiar what goes on in the rest of the world so that your judgment will be much more clear and really based on facts.

It is a general educational program, outlined in certain ways as the necessity of life may require. It is again something that you have to keep in mind that all the time this is connected with life as you know it in the ordinary sense of the word. In an unconscious state, contact with the rest of the world for whatever you produce, whatever you use as energies in order to make money in order to live, in order to utilize such opportunities to wake up at such a time when otherwise you would be unconscious - this is the whole crux of the matter. Otherwise you may just as well sit home and have a little bit of a powwow at the Index and perhaps do a little bit of card work and sitting at a desk. No, this requires quite--something quite different of the lazy body that you sometimes don't want to move because it's much nicer to keep sitting. But every once in a while you have to go against the grain. And every once in a while you have to work with someone you don't like. And maybe you have to do work that seems perhaps a little nonsensical and still may

be necessary because you don't know what perspectives there are regarding this particular barn or what may be in store even for you as well as for the Barn.

My suggestion for the next couple of weeks - not counting this one, but the one after and the one there following - is to fix the kitchen. I will talk to a few of the people about that and what to be done and so forth; and they can ask and also find out what the women will want and where this and that and so forth. That's the first concern, because we want to make sure that we can eat.

There is another something that I think we have to consider. It is the possibilities of how to utilize the upstairs: what to do with it; should it have more light; and to build, at the section where we are planning that kitchen, a certain platform or a porch, an outside porch on the same level as the downstairs floor, extending. So that that part of the barn, we'll call it more or less southern end, first has to be cleaned - the outside of it. That machinery that is there, for the collecting of manure, has to be taken out. The ground has to be leveled. It still can be done because there is no frost as yet in the barn, not too much. So we can work with pickax and shovel, and all the different things that are necessary. We'll talk about that and see what is convenient, and what we can do and what we cannot do. And those are just a few plans, together with plumbing, the necessity of getting hot water, to see how it can be heated, what we have to do in order to make it in general a little bit more livable; and that even if we have that kitchen enclosed, which I hope we can do, that perhaps it also can serve for sleeping and at least protect you a little bit from the wind and the cold.

But all that is minor matter, because you come there to work and

you find enough things to do if you really want to find work for yourself and use it for yourself. And so there is no particular excuse. It's a big place. Lots of things have to be done. Many things. We will work on it from now until doomsday. And doomsday never will come. And I hope there always will be work. And there always will be people. There always will be some--some group who believes in this kind of a crazy endeavor.

In order to become wise, use all the craziness you can, as long as you can convert it into something that is of use to you. And if you can get that kind of a wisdom from this kind of place, by means of this kind of work, I will be very happy, because that means that you have grown up, at least in the direction of becoming a man. Even if perhaps you cannot be too proud about being one, at least you may have tasted a little bit of the possibility of how it would be if you only could become conscious and would have a conscience. That is the kind of aim that you have to remember. With that aim you come, with that aim also you go home. With that aim in mind you look at what you have done and you come to a conclusion at the end of the day. Has it served that purpose and have you been honest about it? And is it actually that what you wished? Because that will determine if you want to come back.

To that attitude of Work. To that attitude of--on the part of yourself. To that kind of, let's call it success, the real reason for wanting to continue. To that we can drink, if you wish.

Everybody drink! Everybody drink, no exceptions. If you don't want to drink, you just smack your lips. Either you belong or you don't!

PART TWO:

MR. NYLAND: Now you understand, there are no particular activities tomorrow or Sunday or Monday. Tuesday evening we have a meeting. Several people, I'm sure, will come, be overcrowded, but it cannot be helped. We have no bigger place. In the Barn, we can go up, I don't know. The barn is hundred and twenty-five long and thirty-five feet wide. If you can imagine it - I don't think you can. The pictures will help you. In any event, this weekend, no particular activity; this weekend, for yourself, if you want to prepare for Christmas. I don't know what you understand by Christmas. We probably will talk a little bit about it on Tuesday.

Christmas is an accounting day. It's a day, of course, something that is newborn, a renaissance, if you like, of yourself. And what of yourself? What will be reborn? What are you looking for? What will give it wisdom? What are the three men from the East who come and follow a star? What is the star? What is it in your life? What is your approach to Christmas? How will you leave Christmas? How will you come Tuesday, after Christmas? How will you come to the group? What will you expect? Because it is a meeting that will lead up to the New Year. And again, the expectations for the New Year, not always centered around the country or to be able to live there and do some work there - it's all to the good. Maybe a few more trips; maybe a few more people coming here to visit; and maybe some of us again go here and there - spread all over the states, if we like. Ambassadors of what? Peace? Equilibrium? Understanding? Consciousness? To bring what? Myrrh and wine? Something useful? As wise men? To bring to what in veneration of what? For what do we Work? A real motivation. What is it that bothers you when you're

honest and you don't Work? What do you miss? And why do you? And why don't you grow up? At least a certain steady pace of growing, allowing for the possibilities of undoing all the damage that has been done in an unconscious way. Or rather, to try to understand what is this unconsciousness built on and to what extent are we now products of that kind of a culture, that we willingly, without any particular trouble, simply have experienced because we didn't know any better. And the question, do we know better now? Do we know more? Do we really know what we want?

Meditation is only good when you consider the question of your life, not the question of God. You see, meditation so often is directed towards trying to become better, under the influence of some higher force which you hope that, in this form of meditation, you will reach - and you will, no doubt, because one can exclude, in that form of silence. And really the contemplation of one's self, almost hypnotically being influenced by that what is a higher aim - as if that shines like, Gurdjieff would say, a shining object and hypnotizes you - all to the good for yourself, during that time. And it will give you some--some substance and it will give you also memory. But the trouble is, you will not remember at the proper time when you need it. You will remember it when you can and when you run out and when the conditions are pretty--pretty good for it. You remember it when you are in a good state and then you, I would almost say, you're very happy.

You need Work when things are terrible, when there is something that takes place that makes you really sit up and notice, and that things are going wrong, and there is tumultuous activity in your brain. And when your heart is really going pitter-patter, you know that it actually starts to disturb you and that your feelings go left and right without

any rhyme or reason, that you really, you don't know what to do because you're up against it. The aim is, for that kind of a state, to have something that becomes for you a guide, to know in what direction you then should go or at least turn towards one - and not meditation then, because life requires activity. Life requires, at such a time, a response from you. You have no time to withdraw. You're in the midst of it. And there is something demanded from you. And what will you give?

During next year, there will be much more the question of activity in life, and to what extent did you remember the possibility even of being awake and making attempt -- attempt after attempt to see yourself, to wake up to yourself, to become acquainted with yourself in the--all the different activities of life, Not excluding any. Not waiting until the time is so conducive so that you can always almost fall asleep by not wanting to sleep. It has to be--the accent will be more and more on daily life and how often, in that state, you are reminded of the possibility of God existing and the using--the using of that what then exists and you know in your life, so that you take it then and put to practice what you know, not contemplating what will be later. That what is now

That what is now requires your attention, then, at that point, and at that point in time, at that point in your--in your existence - in space, maybe, in space on Earth, in space in your dimensional world of your body, in the space of that what is the total world of all the habits and the characteristics and the traits of your character, what you are as a personality - and to be able to see this time and time again, to accumulate data, one after the other. Accumulate them, if you can, correctly, if you can, truthfully and then to work with it because it is not a question of making a museum of what you already partly know anyhow.

You have to get to that museum and then you have to steal the different things away from that so that again you start using them because you are--they are your own and you sleep. You put them on a nice little shelf. You look at them once in a while. You're proud of it, maybe. Even sometimes you want to tell people how hard you have worked - and I mean by that, Worked on yourself. And in that you lose yourself time--time and time again and you lose yourself in meditating about such things, how it ought to be, and that perhaps even you hope that God will help you.

I don't believe God will help, really. What will help is the realization of what you are, to the extent perhaps that it has a higher kind of a quality and that you are much more of a man, at times, and that you hang on to that and not criticize all the time that you're unconscious. You are and you know it! That's what you have to Work with. That is your life, unconscious life, already for many, many years, unconscious. And it has stayed that way. And it got rusted already, crystallized out. It is so firm, it is difficult to loosen it up, difficult to dissolve it, difficult to do something with it, to make it pliable enough to--so that you can handle it. This is the trouble and this is Work and this is what you have to do in the midst of life, because otherwise you don't exercise all these unconscious activities.

So that is going to be next year. All the time, the emphasis, meeting after meeting, without fail I will tell you the necessity of waking up, the necessity of changing your life, the necessity of being critical and not to take no for an answer, and really to make attempts to Work, honestly, for yourself. It will be, of course, more in Group I maybe than Group II, but at least that will be the accent of what we will talk about and the way I hope there will be some kind of an atmosphere

created of reality: something that we all can recognize, something that we know in the ordinary relations with ordinary people in all your difficult--difficult troubles - in all the things that affect you, in the job that you don't like and that you want to change, in your appearance, the way you are, and how someone steps on your toes or is not really sufficiently respectful of what you think you--you are owed by such a person, all the different little bits of things in ordinary life, very small, little bits of moods that affect you because someone didn't use the right kind of a word at the proper time, or they hung up on the telephone a little bit too quick and you still want to say something and they didn't make any allowance for you saying it - and all the god damned nonsense that you think and you feel, sometimes with reason, sometimes without, but all of them so damned superficial. And you make mountains out of molehills because you think that it is necessary for your life to have all these things as if it is necessary to have wall to wall carpets in your home.

Learn to be a little bit more simple in your ordinary existence. And tell the truth, when you really can tell it, and don't hide it. When it is necess--don't wait until someone dies and says how marvelous they were. Now is the time to tell them that you like them or you hate them. Get it out of your system so at least you know what you are at and you know what the other person can really expect of you and that you know what you can expect of them. And then maybe a very small world, but a world which is real for you. And with that you start because that is your own.

You have to get possession of your life. You have to have that kind of a responsibility; not what Mother Nature has given you. It's a good

body, it's a good organ, all the different things you can do, feel and think and so forth, it's lovely. But where is your Work? And where's the result of your Work? And where is your manifestation, at times, that you can show that you are awake and that you really don't want to sleep and that you make an attempt not to sleep. And it is in your relation with people of this same kind, that at least there you can be open with them; and maybe you can carry out a little bit more of collecting of data, of facts; that you know again and again and again, how to understand each other, how to work together, how to make allowances, and because of that, probably be considerate. Because of that what you then understand, that you can be kind, that you can be helpful, that you can even take care of tools when they have to be put away back in the barn so that they don't get lost. All the things that will happen to be yours in this coming year, what you think you want to owe, what you think at the present time that you have that is worthwhile to keep; and to let go what is not so worthwhile because you probably have no use for them, for whatever such manifestations may represent, for they are completely screwy, because they were based on hearsay and on someone else telling you this and that.

Again and again consider yourself, how you are in daily life - if you would like yourself; if you would meet yourself on the street and you would want to shake hands with yourself, say, "That is the kind of a person I've always been looking for!" (It) could be very interesting, when you look in a mirror, maybe, and of course you are identified with whatever you see. But if you could close your eyes; and then you are still in that mirror and you know that. And then you could be awake to that fact that something exists which is you. And you could verify it

any time. You open your eyes. But you can remain awake even if you try to become awake towards that image that is there, which is you reflected, but which you know now, well. And when you close your eyes, you can be a little less identified. All you have to do is to acknowledge the fact that such a thing exists. And you open your eyes and you say, "There I am," without any further description. You exist then.

How much then at such a time you fall back, of course, on looking at yourself. And you're back in an unconscious state and perhaps a little critical, and perhaps you like yourself. Then turn around and see if you keep that image that you like yourself. And do something that you know you don't like and then try to be awake. And then put the two together and say, "Both of that is me; I am both." I am all kind of manifestations, all kind of aspects, all kind of colored glasses in all kind of windows, looking out on the rest of the world. That's my contact. And that is the way I see others. That's the way they see me. And that's the way they probably judge me. And I'm not at all what they perhaps think, but I have no time to tell them. I am too busy to talk to myself because I want to go somewhere. I don't want to have to explain all the time that I am perfectly all right. I must know I am when I know I am making an attempt. I don't have to explain it. It is the assumption and I really-- I don't care, because I wish to grow. This is the aim, my life. It is not someone else as yet. And it is not, as yet, to help others. I have to become awake myself. How in hell's name can I give anything unless I'm awake so that I know what to give? Otherwise it is just a little bit of nonsense that I want to part with or that I think is right for so-and-so and I hope-- It's like putting your hand in a chest--in the medicine chest and take out the first kind of a pill that you find in your hands

and give to them and said, "Here, that's good for your cold."

Don't think you can help people as yet. Wake up first. And when you really can be a little bit awake then you will also know how little you dare to give. If you want to be nice in ordinary life, it's fine. You can help an old woman across the street - of course you can. But when it comes to Work, be very careful. Work is poison. Work is marvelous in the small amounts which at the present time you can digest. But if you try to do too much of it, and if you already think that you are a dispenser, a pharmacist who has all kind of possibilities of poison, and you mix it and a little bit too concentrated or too long talking, maybe - and then what is the result? You spoil it; and it's no good because it doesn't even hold water.

Why do I say this? Because the activity of next year is on yourself. And incidentally, it will be of help to others as soon as your attitude, your posture, the expression on your face, the way you will look, the way it will come as concern for someone without using words, the way you manifest - that will be the way you teach, if you want to teach. But I hope for a long time you'll be so busy teaching yourself that you really don't dare as yet to give anything of that what is precious material away because you cannot really spare. You have to use it. When you digest it and when something is in you permanent, it means that then you can give because out of permanency there is no end, so you won't lose anything. But if you have just a little bit, you warm it up. You make it a nice little dish. You give it away. And by rights, you should be hungry, because you have nothing left.

When you really know how to give, you multiply, because in the giving there is the interest which affects the capital investment. I say

it is activity on your part, as the realization of the necessity that something must be done with your life. It's a devotion, to some extent, that you can have to ideas. And there is no objection to be interested in a variety of ideas. But one thing out of all that so-called interest is: What are you using, to apply it in your life and to make it your own? Not belonging to your head and not belonging to your feeling or even your heart, but something that becomes part of your being. And when it is part of your being and it is permanently lodged, that it will never again separate from you, then you have found God, because that is the characteristic of infinity.

To a good year: Nineteen sixty-eight.

END TAPE

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